WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 17.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, APRIL 24, 1827. No. 147.

Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.

NO. I.

MR. EDITOR—It is a very general remark, that the duties of clergymen at the present day, are peculiarly arduous; and whoever casts a discerning eye at the existing signs of the times, will also perceive that their duties must continue to accumulate. The mighty machinery which has been put in motion, for the universal spread of the gospel, must claim the clergyman's attention. Revivals of religion are becoming more frequent and powerful; the measures required for their promotion are beginning to be better understood; and the prosecution of these measures will in a great degree depend on the exertions of clergymen. Religious meetings for prayer, and for the preaching of the word, are more frequent than formerly; parochial visits are more extensively required; and bible classes and Sunday schools are also justly claiming no inconsiderable share of attention. In short, the present is a day of increasing effort in every department of christian enterprise; and no where within the whole course of operations, will the clergyman's assistance be deemed entirely indispensable. How high the tide of christian effort will yet ascend, it is impossible to predict; but probably it will continue gradually to increase, till the full dawning of the latter day glory.

How, then, are ministers to sustain themselves under this accumulation of labour? This is a question of immense importance, & one which has occupied my attention for a great length of time. Whether I have reflected to much purpose, Mr. Editor, is not for me to determine; but with your leave, I propose in this and a few following essays, to give a brief view of the clergyman's duties, and the manner in which they are usually performed; and to make some suggestions of improvement.

That the task I have now proposed is a difficult one, will be almost readily admitted. The subject presents many topics that are almost intangible. It embraces an endless variety of opinions, which are at variance with each other; and could we after all fully demonstrate that certain radical changes of management are both necessary and desirable, we should still find in the established methods and settled habits of clergymen, obstacles which by many would be deemed insurmountable.

It will be said on the very threshold of these observations, that clergymen have not sufficient leisure to attend to the correction of their habits; that they have been cast in a professional mould, which has given them a distinctive and permanent character; that the men have been fully formed for their occupation, and cannot now be altered, even should the pressure of their engagements be in some measure removed. The artisan, who has become an adept in his trade, for instance, cannot easily, in the midst of his occupation, exchange his accustomed tools and implements for those which are of a totally different character. The physician, who has long accustomed himself to certain modes of discrimination and prescription, cannot suddenly exchange them for others which are totally different, especially in cases of a critical nature, without hazarding the life of his patient. The attorney too, while engaged at the bar, pleading the cause of his client, and in presence of his judge, must be indulged in all his habits of thought, investigation, argument, replication, &c. and a change as to any of these might be attended with the most disastrous consequences. In like manner, it will naturally be presumed that the minister at the altar of the most high God, cannot undertake new methods of procedure, in the midst of the discharge of his sacred embassy, without lessening or destroying his influence, and hazarding the everlasting destruction of the souls that are committed to his charge.

Now, to some extent, this reasoning is doubtless correct; and the illustrations, it must be admitted, are somewhat in point.—Still the important question returns: How are ministers to sustain themselves under this accumulation of labour? The question is a fair one. There can be no harm in giving it a fair and temperate discussion; and such discussion, at the present time, perhaps will not be deemed altogether inappropriate.

It will readily be perceived from the tenor of these remarks, that I am not proposing to address myself either to Arminians or Antinomians. Deplorable as are the views and practices of both these classes of men, I shall leave them wholly out of the question in these inquiries and observations. Each of these classes has a strong antipathy against the other; and both, perhaps, are equally far from that course of faith and practice which ought to be marked out for the christian minister. Yet it is possible that some who will read these essays, may be slightly tinctured with one or the other of these heresies; and it is more than possible that some of those who on the whole abhor them, are inadvertently adopting measures of management, which are scarcely consistent with their own cherished views of doctrinal and ministerial duty.

Of all men in the world, clergymen have the least opportunity for improvement by means of friendly criticism. Their office seems almost too sacred to admit of it. The friends of clergymen are so awed into solemnity, or won into affection, as often to be deprived of the power of discovering defects of a minor character; and as to other defects they will be thought incurable—will be referred to constitutional habit—to ill health—to peculiar talent—to almost any thing rather than the true source. Still the treasures of the gospel are committed to earthen vessels. Ministers are but men. The best of them are fallible; and kindness itself requires that they be not entirely deprived of those advantages, which are so indispensable to success in every other department of human exertion. The writer of these articles knows that he is not fully adequate to the task he has now assumed. Doubtless, days should speak, and multitude of years should teach wisdom. Nevertheless, since others are silent, I also will show mine opinion. ELIHU.

The inquiries and suggestions which are contained in the following article, are worthy of serious consideration:—

For the Western Recorder.

MR. HASTINGS—It is, I believe, a prevailing sentiment, and no doubt a just one, that when reformation in morals is required, it is necessary first to call professors of religion to their duty. If these take a wide range in their moral conduct, often approach the very borders of transgression, and sometimes pass a little over the boundaries, how greatly is the sense of moral obligation weakened in the minds of those who regard more the example of religious people than the word of God. Christians, as others, according to the scripture, are prone to become hardened through the deceitfulness of sin, and are therefore commanded to "exhort one another daily." The duty is commonly thought to be an unpleasant one, and doubtless it is the more so from being much neglected.

There are few species of immorality, which, I think, prevail to a more alarming degree, than the violation of the Sabbath. Let me ask, then, whether the church does not need some reformation on the subject? Whether there are not some practices pursued habitually by Christians, which do not consist with a conscientious regard to that command which requires the Sabbath to be kept holy. I could enumerate many instances of violation which occur amongst professing Christians; but my limits at present will perhaps confine me to the notice of one which is of a public nature, and unperceived is exerting a deleterious influence on the observance of the Lord's day. I ask the pardon of some good people, and even ministers, while I advert to the practice of holding singing schools on Sunday evening. There are several reasons which recommend the practice. It saves time, from not interfering with other business; it is more convenient for people to assemble whilst they are still in their Sunday dress; the exercise consists partly, at least, in singing psalms, which is almost divine worship; and it is wholly intended as a preparation for the service of the sanctuary. But is it not a laborious exercise, which might be performed on other days? Is not the learning of any art or science a secular concern? Would any Christian think of spending two hours at one time in singing, as an exercise of devotion? I apprehend that where learning the art is the principal business, it is misapplying a name to call the exercise devotion. It seems to me to be considered merely as a matter of convenience, that a small portion is taken from the Lord's day for this purpose. Making social visits, and reading political news, may be considered a similar convenience. But is this "not doing thine own pleasure?" Is it "keeping the day holy?" Some, I am aware, do not consider Sunday evening as holy time. It is, however, very close on holy time; and when a company of young people are to assemble in the evening, the occupation which it affords to the mind previously is not to be confined to a few moments, but must mingle itself with the religious duties of the day. This would be an evil, if they all had finished their Sabbath before the meeting began. But on this subject my soul is pained, when I think of the vast number amongst us who are in the constant habit of curtailing the hours of holy rest. It is hardly possible to find a singing school in this part of the country, where there is not a portion of its members, who, from settled opinion, begin their Sabbath in the morning, and are therefore not prepared to close it till the day is done. And such a sanctity is thrown around the school for the cultivation of sacred music, that they can hardly imagine that to go with the multitude is to profane the Lord's day. Thus many are ensnared, and the sacred hours are trampled upon, and much opportunity of religious improvement lost. If those good people really do keep Saturday evening, so that Sunday evening may be secularised by them, I would entreat them to recollect what the Apostle resolved to do under similar circumstances: "If meat make my brother to offend, I will eat no meat while the world standeth." The Apostles and primitive Christians, sometimes, at least, met together on the evening of the first day of the week; but it was not to improve in the fine arts; it was to worship God, to speak on heavenly things, and celebrate the Lord's supper. I should be very cautious in interfering with conscientious scruples, and therefore would not disturb the peace of those who keep the Lord's day, at whatever time they commence it. But I shall not be chargeable with severity, if I merely ask, who does keep Saturday evening with that strictness which he professes is proper for the Lord's day, and with which he actually observes the day? My reason for asking the question is, that from a pretty extensive acquaintance in this country amongst the advocates of this doctrine, I have found no village nor parish, & scarce a family, where the previous evening is strictly observed. I do not say there are no instances: I presume there are; but they are so few, and so obscure, as to exert no perceptible influence on society. Now, I would not be understood as blaming any for holding this doctrine; as I would not blame those who actually begin the Sabbath in the morning, and keep the whole day, according to the letter of the command. But that which is certainly censurable, is to omit the observance of one evening, and then neglect the other; or even to observe the previous evening, and tempt others who do not to neglect the other. Such irregularities among Christians, must have a powerful tendency to efface from the minds of others, and even from their own minds, a sense of the sanctity of God's institutions.

H.

REMARKS.—It appears to us, that while singing schools continue to be managed as they usually have been, there can be no hesitation in the minds of the truly pious, about the impropriety of their being held on Sabbath evenings. To our mind, the reasons our correspondent has given are entirely conclusive. The majority of youth in most congregations are not pious; and the teacher is seldom distinguished for his devotedness to the cause. The real object will in most cases differ from the ostensible one, and this will lead to the evils that have been enumerated. But where religious influence is carried thoroughly and faithfully into a singing school, the members of which are somewhat advanced in their art; and when of course the psalms will be explained, and their meaning enforced by the speaker, as well as the singer; and where social prayers will be mingled more or less with the exercise; then the nature of the undertaking will be materially changed. Instead of ordinary singing schools, we shall have religious singing meetings, which are as well adapted to the character of the Sabbath as bible classes are. Still the question perhaps might be asked, whether such meetings would not tend to countenance others of a different character; and whether they would not in many cases be made to assume at least the *appearance* of evil? It is high time that inquiries of this nature were more generally instituted.

JOSEPH WOLFF'S APPEAL TO HIS BRETHREN—THE JEWS OF GREAT-BRITAIN.

MY DEAR BRETHREN—You will probably have heard that I returned two months ago from the land of our forefathers, from the land of Persia. My feet stood within the gates of Jerusalem, whither the tribes went up, the tribes of the Lord: And I saw that city which was so highly favoured by the Lord, now sitting solitary. Our poor brethren are going every Friday to a wall on the west side of the temple, which wall they believe to be a remnant of the ancient temple, where they sit down and weep, and put off their shoes, and read portions of Moses and the prophets. I saw there an old blind Jew sitting at the temple. I asked him—"Why do you come here?" He replied, "On this spot resided David our king, and Solomon our king. Now, on account of the abundance of our sins, all ye that pass by, behold and see!" I was kindly received by many of them, and I proclaimed to them *Jesus of Nazareth*, and exhorted them to look on Him whom they have pierced, and mourn. I went into their houses, and sang with them their Hebrew hymns, and walked about with the little children of Zion, upon the literal Mount-Zion. I went with them to the sepulchres of Rachel, our mother, and of the prophets Zechariah, Haggai, and Malachi, and to the court of the prison of Jeremiah—and read with them the prophets, and endeavored to prove to them that Jesus of Nazareth was that child which was born, and that son which was given to us, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. ix. 6. I conversed with them on the dispensation of God with his people in ancient time, how the Lord our God appeared to Abraham, Isaac, and Jacob, and revealed to them his plans of choosing their descendants as his people beloved, and by manifesting himself in the flesh, and giving his life a ransom, to become the salvation of all the ends of the earth. I sympathised with our brethren about the disobedience and stubbornness of our nation, and how, from year to year, Jerusalem was disgraced and decayed in her glory; and then I exhorted them to believe in our Lord Jesus Christ.

I went next to Ur of the Chaldees, the birth-place of Abraham, and from thence to Nineveh and to Babylon, and from Babylon to Persia, and from Persia to Curtisdan, and from Curtisdan to Georgia; every where exhorting Jews to look on Jesus our brother and our God, whom our ancestors have pierced, and mourn—and every where exhorting Gentiles not to boast against you, the natural branches, but rather to behold in you the severity of God; tho' towards them (the Gentiles) the goodness of the Lord, if they continue in his goodness; if not, they shall likewise be cut off.

And then I came to Ireland, where I saw a christian church polluted and defiled—a church which believes herself to be rich, while she is poor and miserable. I saw there a church of the new dispensation, which has sunk, and has been cut off for the very same reason for which our church, the church of Judea, has been cut off; for, alas! just as the church of Judea began to be proud of the magnificence of her temple, she forgot the Lord of the temple. Thus the Romish church every where boasts of her church, and has forgotten the Lord and Head of the church; so the church of Judea began to neglect the commandments of God, and to substitute for them the precepts of men. In like manner the church of Rome neglected and perverted the pure word of the gospel, and substituted for it cunningly devised fables invented by her doctors; and just as the rabbies of old attributed to themselves infallibility, so the doctors of the church of Rome do the same, and more; they have defiled their temples, where the Lord Jesus Christ was worshipped in the first centuries of christianity, in spirit and in truth, with pagan superstition and pagan idolatry.

I saw the Popish church in Ireland, and exhorted her members to return to Jesus, her bridegroom, and to come out of Babylon and be separate. And now, having arrived again in England, after an absence of five years and six months, I beseech you, my dear brethren, for the sake of the promises given to Abraham, Isaac, and Jacob—for the sake of the prophecies predicted respecting Jesus of Nazareth—for the sake of the precious blood of Jesus Christ, which he has shed for us on the cross, by which blood you receive forgiveness of sins, and which blood speaks better things than the blood of Abel—and for the sake of your own souls, your immortal souls, hear the voice of your brother coming from Palestine, and return to Jesus, the Lord our God. "Kiss the Son lest he be angry"—return, return, and it shall be well with you all the days of your life—it shall be well with you at the hour of death, and it shall be well with you in eternity. First, it shall be well with you in life; for being justified by faith in Jesus Christ, you will have peace with God, through our Lord Jesus Christ, and you shall rejoice in hope of the glory of God; and not only so, but you shall glory in tribulation also—you shall have joy in God, through our Lord Jesus Christ!—Christ shall be with you in death; for hear the comfortable words of the Spirit dictated to the pen of our brother Paul:—"In a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—death is swallowed up in victory. Oh death, where is thy sting! Oh grave, where is thy victory!"

Such thoughts will be consolation to you, my brethren, in the hour of death, if you believe in the Lord Jesus Christ, for he is the resurrection and the life, and whosoever liveth and believeth in him shall never die. And it shall be well with you in eternity! for you shall be with Christ, the Lamb of God, the high and lofty One that inhabiteth eternity! You shall enjoy a blessed eternity, where all tears are wiped away and sorrow is unknown. You shall walk in the light, for Jesus Christ shall be your light! You shall have life, and Jesus Christ shall be your life! And you shall be a royal diadem in the hand of the Lord!

My dear brethren! when a boy, my father taught me to pray in evening time, to "the angel who hath redeemed me from all evil." Jesus Christ, my brethren, is that angel, who has redeemed me from all evil, and he went before me in the wilderness of Arabia, and among the wild Arabs. It was a joy to me to know, that that angel of the covenant is with me and watcheth over me; and that angel in the wilderness has brought me back to England, to call on you to rise from your spiritual slumber, before you enter that doleful city—the city of everlasting woe—with that people lost for ever, where hope never comes!

Arise thou sleeper, and call on Jesus Christ thy God! Brethren, I saw those Jews at Aleppo and Antioch, who were taken away by an earthquake in a moment, in a moment when they were not awake. They had no longer time to read, to search Moses and the prophets! they were taken and carried before the great Judge; and their being sons of Abraham will not save them, if their hearts, which were without form and void, were not enlightened by the Spirit, and created anew, and sprinkled with the blood of Jesus Christ!

Children of Israel, scattered throughout England, Ireland, and Scotland! it is time; for the day is far spent, and the night is at hand. Hear the voice of the watchman of the tower—"Return ye! come! come to our Lord Jesus Christ, for his kingdom will come, and his will be done on earth, as it is done in heaven!" JOSEPH WOLFF,

Missionary for Palestine & Persia.

Religious Intelligence.

JEWS IN PRUSSIA.

Letters have been received by a clergyman in New-York, from Rev. Edward Robinson, late instructor in the Theological Seminary at Andover, dated Halle, February, 1827, enclosing a communication from Rev. Mr. Tholuck, professor of divinity in the university of Halle, and formerly missionary to the Jews. It had occurred to Mr. R. that the best method of promoting the cause of the Jews in our own country, would be to open a direct correspondence between the most prominent friends of the cause on the two continents; and to this end he prevailed on Professor T. to write. The facts communicated are important, and it is to be hoped that a knowledge of them will give a new direction and a new impulse to the operations of the American Melioration Society. We give the substance of the letters, as condensed by the Recorder & Telegraph from the New-York Observer:—

1. *Condition and Prospects of the Jews.*—Since the time of Napoleon, who showed himself very favorable to the Jewish nation, the Jews enjoy, in most parts of Germany, equal rights with Christians. They are only excluded from situations in life where the influence of a Jew would be visibly pernicious, particularly the office of magistrates, and of professors in academies.

2. Their employment in Germany is almost universally that of dealers in clothes, watches, jewels, &c. Some few are tradesmen, but very few indeed. A number of young people are teachers of the children, teachers of the Talmud. Some few of the educated class have entered the army as Jews. There are 200 in the Prussian army. Some are physicians and dentists.

3. As to their attachment to the law, [Old Testament], among the educated class in Germany, there is almost none, or merely an outward attachment. The middle and lower classes are still attached to it, altho' much less than those of Poland.

4. As to indications of a moral revolution, there is first to be mentioned, the reformed party among the Jews, which has sprung up almost in every province of Germany. They have built synagogues in Berlin, Koeningsberg, Carlsruh, Hamburgh, Wiesbaden, and several other places. They have principles similar to those of your Holley, in America. In Prussia the king has shut their synagogues & prohibited their service, from a view that such an innovation might tend to prevent those who were disgusted with their old mode of worship, from abandoning completely Judaism. I question very much whether this fear is well grounded. I think that with us the reformed party of the Jews have kept alive a spark of warm-hearted religon, although I would not make this assertion of the whole of them, for there can be no doubt that many of them are Deists. Another indication of a moral revolution is, their studying zealously the New Testament, in several parts of Poland. The missionaries often meet such as will repeat long passages from the New Testament by heart. In general they are willing to listen to the truth. In one place they have all subscribed to allow the missionary to preach in their synagogue, and the missionary in his clerical robe, delivered a sermon to them from the elevated place where they are accustomed to read the Thora. The city where this remarkable instance happened, is Arzelno, in Prussian Poland. Afterwards they continued to assemble every Sabbath in the house of the missionary, to hear him expound the scriptures, till their Jewish preacher accused them of infidelity to the Grand Rabbi at Posen, who threatened them with excommunication. Moreover, in almost all the German towns, Jewish children are educated in Christian schools, and in some they learn the catechism in common with christian children. The missionaries have frequently found Jewish children better instructed in the catechism than Christian children. When the missionaries preach in the churches, there are always Jews present.

5. The motives of the London Society in abandoning their plan of affording temporal assistance were, because Mr. Way and his friends had supported individuals in an improper manner. Either he granted to them sums of money, or he educated them for a literary career. The latter nourished their pride, and attracted some wretched individuals. *The best way of assisting them, and a plan which might be decidedly adopted*, is to afford to them the means of learning a trade. The institution of Count Von der Recke has done much good in that respect. The Berlin friends have of late followed the same plan.

6. The proselytes are mostly such as have been Jewish students, or Talmud teachers. In the first case they lose all support from their relatives; in the latter they lose their employment. Such as were dealers lose for the most part their mercantile connexion among the Jews.

7. The proselytes in general seem little qualified to become missionaries among their nation. On the one hand it has been observed, that even the worthiest of them are exposed to temptations, particularly to pride; on the other, the Jews themselves are inclined to despise them. In Berlin, however, there are several proselytes who exert a most beneficial influence on their

converted brethren. One of them has continued for three years to instruct candidates for baptism. He particularly is an instance of sound conversion; he has something of the energy and ardor of Luther.

8. The return to their land the German Jews do not expect; but the Polish Jews do. The German Jews, at least the more educated part of them, have rather spiritual ideas of the Messiah and his operations.

In the conclusion of his letter, Professor Tholuck has the following striking expression: "Let Christians become true followers of Christ, and the Jews will all turn to our Saviour."

To the above information Mr. Robinson adds the following, observing the same order of numbers:—

1. In Frankfort on the Maine are many Jews, who live in a particular part of the city, which formerly is said to have been walled in. *Now*, one of the most public entrances, that over the bridge, passes thro' it. The account given of it by Russell is exaggerated; truth is sacrificed to point. Most of the houses are mean, but not more so than in many other European cities: Some are very good. The house of the Rothchilds is in this quarter. In Gottingen there are only two or three families of Jews; but in the neighboring villages, many. In Halle and Leipzig, there seem to be many; and they are to be found, in greater or smaller numbers, in every city of Germany.

2. Besides what Prof. Tholuck has said of their employment, I would merely add, that many trade in money, and wares of all kinds. In Halle, all the brokers are *actual Jews*. In Leipzig, during the new year's fair, a large proportion of the signs of the traders from abroad were Jewish; at least they were in Hebrew; generally, indeed, only the German words, written in Hebrew characters. The German Jews in general adopt the dress of the country, and are to be distinguished only by their striking national physiognomy. The Polish Jews, on the contrary, of whom I saw many in Leipzig, retain the flowing robe, long beard, and cap, of their ancestors.

3 & 4. On these points I can add nothing.

5. The opinion expressed by Professor T. in regard to the best means of aiding converted Jews, is the general one here; and in order to apply it to our country, it should be, *to afford them the means of supporting themselves*; i. e. to look out for them opportunities of employment, when they are not able to do it themselves. In our country such cases can seldom happen, except with newly arrived strangers. Here they frequently occur; and in this view, the establishment of Count von der Recke has been useful, by affording them means of employment. This, I am informed, is not properly a mere refuge for Jews, but a large establishment where various trades are practiced and manufactories are carried on, and converted Jews are admitted to work, in common with others; perhaps in preference, when they have no other means of subsistence.

6. The proselytes, or in general, those who cast off Judaism, lose the confidence of the Jews; but so far as I can learn, they stand on precisely the same footing as other members of society, in other respects, and are admitted to offices; if not to civil offices at least to literary stations. Professor Neander, of Berlin, who stands at the head of living ecclesiastical historians in Germany, is by birth a Jew; and two of the Professors at Gottingen are also Jews, who have renounced Judaism without embracing vital christianity. By being cut off from their previous occupations among their own people, converted Jews may at first be thrown occasionally into straits; but I cannot learn that they suffer any thing from special neglect or contempt on the part of the public at large. In general, the unconverted Jews seem to live entirely unnoticed; though in Gottingen I saw some soldiers jeering at a couple of Polish Jews, as they passed along the street in their peculiar costume.—In Leipzig, where there are many, nothing of the kind seems usual.

I would add, that the views expressed by Professor Tholuck, were also given me less fully, by Dr. Bialloblotsky, a pious teacher in Gottingen.

MALTA.

Mr. Heman Hallock, who went out in October last, to labour as printer in the service of the Am. Board, at Malta, writes to his brother in New York, under date of Dec. 12, the day after his arrival:—

"We must lie in quarantine seven days. I have seen Mr. Temple to-day, from whom I learned that Rev. Eli Smith sailed hence for Syria about ten days ago, and that Messrs. Gridley and Brewer will sail on Thursday for Smyrna, where the former will devote his labours principally to the Greeks, and the latter to the Jews.

"The Marquis of Hastings, Governor of Malta and its dependencies, died Nov. 28, at 4 o'clock, P. M. on board his majesty's ship Revenge, while at anchor in the bay of Baina, near Naples.

Wednesday evening, Dec. 22.—Yesterday and to-day I have been employed in arranging affairs at the printing-office. The little books, when they are finished, are much neater and stronger than any I have seen in America. The printing is also much better than could be expected, under all the embarrassments with which Mr. Temple has been surrounded.

"Messrs. Gridley and Brewer sailed for Smyrna, Dec. 17th. I had just finished my quarantine, and was able to meet them in boats as they left the harbor."—*N. Y. Obs.*

THE CHOCTAW MISSION.

The last Philadelphian mentions the receipt of very encouraging intelligence from the mission among the Choctaws.

A teacher at *Emmaus*, in the service of the American Board of Commissioners, writes to his brother, that during the past year a change has been made in the government of that nation, by the removal of some individuals in authority, and the election of others in their places, which will, doubtless, have a salutary influence on the cause of Indian civilization, and accelerate the general reception of the gospel. The strong and deep rooted prejudices, which have existed in the minds of the natives towards the missionaries, are (in the opinion of the writer) giving way to more enlightened views; which appear in the increasing confidence of the people, and their willingness in some places to lend an ear to the word of life.—The most important information, however, is contained in the subjoined extract, by which it appears that to the Choctaws "also, God hath granted repentance unto life."

"Last night I received the joyful news, that the Lord is pouring out his spirit at Elliot, Mayhew, Ai-ik-hun-nuh, and Goshen, four missionary stations in this nation. At Mayhew we learn that all the hired men, and several of the large scholars, were anxously inquiring what they must do to be saved. At Goshen, three in the family are rejoicing, and a general seriousness pervades the family."

CENT SOCIETIES.

A correspondent of the National Philanthropist relates the following anecdote, to show the origin of those productive little associations in the United States:—

"About the commencement of the present century, a respectable gentleman of this city, having several friends to dine with him, the conversation at table turned upon the subject alluded to above, viz. the spread of the gospel. After dinner, *wine* was served. A venerable minister present remarked—"If every person, who has the ability, would retrench a glass of wine a week, and contribute a *cent* per week, for the spread of the gospel, what a vast sum might thus be raised!" The host moved back his glass, and placed a *cent* on the table. His amiable companion, with a heart overflowing with love to her Redeemer and her fellow sinners, kept her eye upon the cent, and on rising, pleasantly took possession of it.—She laid it aside—made proposals to the ladies of her acquaintance to engage the contribution suggested. An individual of another denomination, shortly after, followed her example; and from thence have proceeded all the "Cent Societies" in the United States, by which means, tens of thousands of dollars have been collected and devoted to this noble object."

Armenians.—The Missionary Society of Shusha, in the Russian province of Karabegh, express much hope concerning the Armenians. They enjoy a cordial intercourse with them, and are regarded as brethren. This looks favourable, especially in connection with the news from the same people lately received by the American Board. The war between Russia and Persia deranges the concerns of this mission.

Burning of Hindoo Widows.—A public meeting, to prevent this voluntary immolation in India, has been held in England. It was shown that the practice was contrary to the Hindoo books of the highest authority, and that the inhuman custom might be abolished with the most perfect safety to the British dominions in India.

American Board.—The Treasurer acknowledges the receipt of $8,458 77 in donations, from Feb. 21st to March 20, inclusive, of which $4,147 13 was from auxiliary societies. He also received a legacy of $300, and acknowledges various donations in provision and clothing.

Bible Society.—The Treasurer of the American Bible Society acknowledges the receipt of the sum of $4361 27, during the month of March, of which were for donations, the sum of $1331 23—for Bibles, &c. $3030 04.

American Tract Society.—The receipts into the treasury of this Society, from Jan. 15 to March 16, inclusive, were—Donations, $1,586 05—For tracts nearly at cost, $4,768 68—Total, $6,354 73. Of this sum, $2000 were from the American Tract Society, Boston.

The *Female Tract Society of N. Y. City*, held its 5th annual meeting on the 1st inst. The receipts during the past year were $1,100. The gratuitous distribution of tracts was about 50,000 pages, exclusive of what was done by its 11 associations.

New Church in New-York City.—The Observer announces the formation of a church on the 31st ult. in that part of the city called Greenwich, called *The Village Presbyterian Church*. This collection of persons has held a meeting for some months.

Honourable Munificence.—An unknown individual has purchased the church and three lots of ground in Orange-street, N.Y. lately owned by the Irish Presbyterian congregation in that city, and presented them to the evangelical Lutheran congregation under the pastoral care of the Rev. F. C. Schæffer, now worshipping in the New-Jerusalem hall, in Pearl-st.

On the 23d of March, a new presbyterian meeting-house in Buffalo, was dedicated to the worship of God. Prayers were offered by the Rev. Messrs. Crawford & Squier. Sermon by the Rev. Mr. Eddy, from Luke x. 20.

Death of Mrs. Temple.—It is our painful duty, says the N. Y. Obs. to announce the death of Mrs. Temple, wife of the Rev. Daniel Temple, American missionary at Malta. The intelligence is communicated in a letter from the surviving partner, under date of January 20th. No particulars have yet come to hand.

Revivals.

Accounts still later from Smithfield, Madison co. represent the work there as having greatly increased.

We also hear of some very encouraging indications within a few miles of this village. Is it not high time for those who have been sleeping to arise and trim their lamps?

Revivals at the South.—In Richmond, Va. the work continues its progress. Nearly 200 have united with the two baptist churches. In Norfolk, also, the numbers who have been baptised are stated at 40.

New-Hampshire.—In Nottingham-West the number of converts is said to be about 60. At Hampton the work is peculiarly powerful. "Nearly the whole town are in a state of anxiety for their souls." Temporal business gives place to the anxious inquiry—What shall I do? &c.

List of Revivals.—The following list of revivals appears in the last Recorder & Telegraph, as furnished during three or four of the preceding months, by a member of the Theological Seminary of Andover, for the monthly concert held at that institution. The list, we presume, embraces several different denominations to a partial extent. It is evidently imperfect in some respects, and redundant in others—imperfect, in as much as it does not comprehend all the places which are favoured; and redundant, by giving the names of some few places where the excitement was partial, transient and comparatively unproductive.

In looking over the list, as far as our own state is concerned, it strikes us that some two or three names should have been dated a year earlier, and that as many others might have been omitted. As to the names of Albany and Geneva, we know not exactly what to say. There is, on the whole, great difficulty in making out an accurate list of this kind; but since the one now before us is the best we have seen, we present it to our readers, with the conviction that the general impression it is calculated to convey will not vary much from the real state of things. It embraces New-England, the middle states, and the Canadas.

We affix *inq.* to the number of *inquirers; con.* to that of *converts;* and *prof.* to that of the persons who have made a *profession* in any place mentioned.

MAINE, 10 *Towns.*—Fairfield, 40 con.; Portland; Bluehill; 50 con.; Surry; Ellsworth; Biddeford; Goldsboro'; York; Saco; Kennebunk.

NEW-HAMPSHIRE, 30 *Towns.*—Concord: Alstead; Portsmouth, 125 inq.; Nottingham West, 60 con.; Groton; Hebron; Gilmanton, 46 con.; Exeter; Danbury; Rindge; Acworth; Dunbarton, 100 con.; Goffstown, 60 or 70 con.; Lyndeboro', 100 con.; Boscawen; Pembroke; New Boston; Durham, 100 con.; New Market Factory, 20 con.; Lee, 8 con.; Stratham, 60 con.; Northampton, 40 con.; Hampton, 56 con.; Greenland, 16 con.; Rye, 50 con.; Newington, 30 inq. 8 con.; Dover; Litchfield; Plaistow, 40 con.; Atkinson.

VERMONT, 25 *Towns.*—Mt. Holly, 73 prof.; Hinesburgh; Weston; Bennington; Burlington; Montpelier, 20 or 30 con.; Poultney; Hebron; Granville; Northfield, 20 con.; Barre, 200 con. 71 prof.; Clarendon; Charlotte; Rutland; Weybridge; New-Haven; Benson; Addison; Pittsford; Ludlow; Milton; Bakersfield; Cambridge; Fletcher: Brookline, 30 prof.

MASSACHUSETTS, 40 *Towns.*—Northampton; Hadley; Amherst; Springfield; Palmer; New-Braintree; Hardwick; Ludlow, 50 or 60 con.; Rutland; Williamstown; Pittsfield; Richmond; Lenox; Lee, 150 con.; Stockbridge; Great-Barrington; Becket; Washington; Amesbury, 23 con.; 3 prof.; Troy; Tyringham; New-Bedford; Plymouth; Boston, 570 inq. 740 con. 303 prof.; Newton; Brighton; Waltham; Medford; Holliston; Cambridge Port; Concord; Groton; Lowel; Woburn, 200 inq.; Stoneham, 70 con.; Rowley, 40 or 50 con.; Charlestown, 30 con.; Newburyport, 30 or 40 con.; Bradford, 50 or 60 con.; Holmes' Hole, about 30 con.

CONNECTICUT, 24 *Towns.*—Glastenbury, 120 con.; East Hartford, 73 con.; Middle Haddam, 70 con. 60 prof.; Ellington; New Milford; East Windsor; Wapping; Manchester; Vernon; Middletown; Guilford; Statford; Groton; Montville; Lebanon, 20 or 30 con.; Saybrook, 150 con.; Westbrook, 40 or 50 con.; Colebrook, 70 con.; Thompson, 70 con.; Rushford, 30 con.; Canaan; Norfolk; Salisbury; Bozrahville; 65 prof.

RHODE ISLAND, 2 *Towns.*—Providence; Burrillville.

NEW-YORK, 50 *Towns.*—Durham; Hector; Liberty, 30 or 40 con.; Thompson, 30 or 40 con.; Ithaca, 400 con.; Syracuse; Warsaw; Wayne; Jamesville; Fort-Covington; Lewisville; Messina, 50 or 75 con.; Madrid, 50 or 75 con.; Parishville, 100 con.; East Stockholm, 120 con.; Potsdam, 300 con.; Candor, 50 con.; Hopkinton; South-Canton; Russel; Norfolk, 20 con.; Glenville, 40 con,; Geneva, 50 con. 29 prof.; Danby, 130 con.; Chester; Hannibal; Springwater; Salina, 30 or 40 con.; Williamson; Moscow; Solon; Delphi; Fabius; Tully; Elbridge; Canaan, 60 con.; New Stockbridge; Augusta; Vernon Centre; Mount Vernon; German; Saratoga Springs; Albany; Troy, 100 prof.; Brunswick; New Lebanon; Schaghticoke; Franklin; Cambridge; Poughkeepsie.

NEW-JERSEY, 5 *Towns.*—Princeton, 60 inq. 20 con. 5 prof.; Brunswick; Trenton; Woodbury; Blackwood Town.

PENNSYLVANIA, 10 *Towns.*—Philadelphia, 60 or 70 inq.; Easton, 30 or 40 con.; Montrose, 40 prof.; Carlisle. 20 con.; Sunbury 70 inq.; Milford, 111 prof.; Great Bend, 40 con.; Somersett; Gladeville; York.

DELAWARE, 1 *Town.*—Wilmington, 100 inq. 50 con. 36 prof.

THE CANADAS, 3 *Towns.*—Earnest-Town, U. C.; Stanstead, L. C. 150 con.; Montreal, L. C. 30 con.

COLLEGES.—Yale, Conn. 15 con.; Williams, Mass. 10 con.; Princeton, N. J. 4 con.; Dickinson, Penn. 4 or 5 con.; Columbian, D. C.; Athens, Geo.

A letter from Yale College states, that 15 are the hopeful subjects of renewing grace; as many as 60 are inquiring. A letter from Williams' says 10 are hopefully converted, as given in the list. There is an unusual degree of feeling in three or four other colleges.

REVIVAL IN PITTSFIELD.

Extract of a letter from a gentleman in Pittsfield, Mass. to his friend in New-York, dated March 30, 1827—

"The Lord is with us, of a truth. Such a time in Pittsfield was never before known. The Lord is carrying on his own work. It is now about four weeks since the revival commenced. We have had three inquiry meetings. At the first, there were 30 inquirers; at the second, 100; at the third, 400, besides 150 who were rejoicing in hope. Opposition is not known. Every man stands in astonishment and says, "It is the work of God." Some of our boldest sinners have been converted by a strong arm; and a large portion of our most interesting youth are among those who have either submitted or are convicted. The prayers of Christians are, that ALL may be brought to the feet of Jesus, and feel the redeeming influence of his blood.

"There appears to be a divine influence on the whole community. Even the air and face of nature wear a solemnity, and our busy village has the appearance of the Sabbath. Powerful revivals are at this time experienced in Richmond, Lenox, Lee, Otis, Becket, Stockbridge, Williamstown, and considerable attention in Great-Barrington, Sheffield, Egremont, and New-Marlborough. Also, great attention in New-Lebanon, Canaan & Austerlitz, on the neighbouring borders of New-York. Surely this is a good day for the church, for her light is come."—*N. Y. Obs.*

Georgia.—A gentleman of respectability, who has just arrived in this city from Athens, Geo. states that the revival in the college at that place has resulted in the hopeful conversion of about 30 students; many of whom are from the most respectable families in the state, and some sustain a high rank as scholars. This revival has already been noticed as extending to Milledgeville, and to the Legislature there assembled. Our informant states that four representatives from one county give evidence of true conversion; and that two or three of them have united with the church. A work of grace appears to have been commenced in Augusta, St. Mary's, Liberty county, and Savannah.—*ib.*

Prospect, Me.—Within two years a great revival has blessed this place, which has been noticed in our paper. The Mirror states, that on a portion of the town God is again sending down the showers of his grace; 10 or 12 have expressed hope since the commencement of the year.

Natick.—The first appearance of any special seriousness commenced about the middle of January, 1826. Since that time there has been in that place, a gradual, solemn and still work going on. About 30 have become hopefully pious, 22 of whom have been added to the church.

We have received information that a pleasing attention to religion now exists in Bowdoin College; and as an encouragement to prayer it may be stated, that the good effects of the college concert were seen in the work.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 24, 1827.

The Sabbath.—Complaints of the violation of the Sabbath, are still heard from every portion of the country, and yet religion is thought to be generally on the increase. What an anomaly! There must be something wrong in the churches, that remains to be discovered and corrected; or, more probably, there are some things right in themselves, when properly managed, that, under existing circumstances, are made the occasion of evil. One of these has been pointed out by our correspondent "H." to-day. Doubtless there are many others.

Duties of Clergymen.—The first number of a short series of essays on this subject, is presented to our readers on the first page. The writer seems to have reflected much on the subject; and his remarks, so far as we have examined the numbers on file, appear to be candid, temperate and judicious. We trust also, that they will serve to place the subject in a clear and discriminating point of light.

The friends of revivals will rejoice to hear that the Narrative of the Revival in Oneida Presbytery, has just undergone a Princeton (N. J.) edition. The appendix is omitted; but the narrative is furnished with an animated preface, which we intend noticing next week.

Unitarians against the Theatre.—We mentioned a week or two since, that the friends of the theatre were diminishing at the east, as well as at New-York. The following article from the Boston Recorder & Telegraph may serve to show that our assertion was well founded:—

"We are glad for several reasons, that the "Christian Register" lifts its warning voice against the influence of the theatre. That paper has a more general circulation than our own among theatre-going people; and even if ours had equal access to them, it could not have equal influence over them. They consider the advocates of an orthodox faith, as of course inclined to a rigid morality, and to what they are pleased to call a gloomy monastic spirit. From Unitarians they are accustomed to expect a greater latitude of principle, in regard to worldly amusements and gratifications. When, therefore, Unitarians sound an alarm, and represent that the progress in relation to morals in most of our theatres is *downward*, will not those who frequent them pause and reflect? The Register does not deem it at all incredible, that a few years may prepare our fashionable community, like that of New-York, to tolerate and applaud half-naked opera dancers, coming from the dregs of depravity in European cities. It believes that this could not be done now; but that the erection of a new and splendid theatre will tend to hasten it. The following testimony is worthy of solemn consideration: "This we assert confidently, and without fear of contradiction, that there is no *lady* of respectable standing in society, not even among our theatre going people, who, if any gentleman were to speak, or read in her own drawing-room, passages which she uniformly hears and tolerates at the theatre, would not feel herself most insufferably and grossly insulted."

This is testimony directly to the purpose.—Will not the advocates of the High Church publicly say as much as this? Or are we to infer that they are less zealous than Unitarians in the cause of good morals? We are not prepared to adopt such a conclusion.

Anniversaries.—The following notice of the ensuing anniversaries in New-York, Princeton and Philadelphia, appears in the last New-York Observer:—

New-York Sunday School Union Society—on Tuesday afternoon, May 8th.

American Tract Society—on Wednesday, the 9th, at the City Hotel, 10 o'clock, A. M.

American Home Missionary Society—on Wednesday, the 9th, at 7 o'clock, P. M.

American Bible Society—in the middle Dutch church, on Thursday, the 10th, at 10, A. M. Delegates from Bible Societies will meet on the day preceding, 4 o'clock, P. M. at the house of the American Bible Society, 115 Nassau-st.

Presbyterian Education Society—on Thursday, the 10th, 7 o'clock, P. M.

American Society for Meliorating the Condition of the Jews—on Friday, the 11th.

Princeton Theological Seminary—Examination commences on Friday, the 11th.

General Assembly of the Presbyterian Church—at Philadelphia, on Thursday, May 17th, at 11 o'clock, A. M.

American Sunday School Union—at Philadelphia, on Tuesday, the 22d, at 4 o'clock, P. M. Meeting of delegates from auxiliary Societies on the day preceding, 4 o'clock, P. M. at No. 148 Chesnut-st.

Clergymen and delegates to benevolent societies in New-York, who are not otherwise provided for, are requested on their arrival, to call at John P. Haven's bookstore, American Tract Society House, No. 142 Nassau-st. where suitable accommodations will be provided, free of expence.

Western Domestic Missionary Society.—It will be seen by a notice below, that the first anniversary of this Society will be held on Thursday of next week. We trust there will be a general attendance of the members, and of others who have become interested in the cause. The Society has thus far greatly prospered, as must have been seen by the documents occasionally furnished for our columns. The object is a noble one. The work has been commenced and carried on with zeal and animation; and every sincere friend to the Redeemer must heartily bid it God speed. Still much remains to be done; and there is now no time for looking back, or indulging in supineness.

Western Education Society.—Next Wednesday week, as will be seen by a notice below, is the anniversary of this important Society. The claims of this Society have often been presented to the public; and it is needless to say that they are sufficient to demand a general and punctual attendance. The benevolent institutions of the day are so connected, as to have a reciprocal influence upon each other; and no one of them can be forgotten without injury to the rest. But the Western Education Society has some important advantages which are peculiar to itself.

Oneida Academy.—A new institution, bearing this name, is about to be opened near the village of Whitesborough, which, if we mistake not, promises great good to the cause of industry, education, and christian piety. For the present, however, we can only refer our readers to an advertisement in the succeeding columns.

Vice and the Almshouse.—The subjoined document is brief, but interesting:—

"Seven hundred and thirty-nine persons were received into the almshouse at Baltimore, within the year ending April 30, 1826. Of these, five hundred and fifty-four owed their misery to the following causes:—

Debility from intemperance,	185
Maniac from drunkenness,	54
Venereal, every individual of these being addicted to intemperance,	85
Ulcers, the effect of drunkenness,	34
Fractures and wounds, which in every case were received whilst the parties were in a state of intoxication,	28
Various diseases, all traced to drunkenness,	154
Crippled whilst the parties were in a state of intoxication,	7
Old age, all habitual drunkards,	7
	554

A few tables like the above, ought to be printed in school-books, and suspended in churches.

WESTERN DOMESTIC MISSIONARY SOCIETY.

Donations received into the treasury of the W. D. M. S. from Feb. 9 to April 20, inclusive.

Feb. 9.—From the 1st Welch Whitefield Society of Remsen, per Benj. Douglass,	$7 02
March 1.—John Bradish, Esq. of Utica, subscription,	30 00
6.—Clinton Domestic Missionary Society, per E. Bissell,	24 90
April 4.—Mr. Ballard, of Brownville, per Rev. G. S. Boardman,	3 00
11.—Paris Auxiliary Society, per Horace Bartlett,	23 87
19.—Aux. Soc. of Cazenovia, per Allen Kingsbury, Cor. Sec.	36 00
20.—Union Association of the East Society in Sherburne, per S. Manning,	27 25
20.—Nathaniel Waldron, Esq. Pharsalia, subscription,	1 00
Ira Curtis, donation,	75
	$153 79

S. STOCKING, Treasurer.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from March 1, to April 1, 1827.

Sherburn—Month. con. by Rev. J. N. Sprague,	$13 50
Utica—Mon. concert,	6 63
Trenton—Donation by Dea. L. Younglove, $5—Do. by Nathan Gurney, Esq. $6,	11 00
Litchfield—Pres. Soc. month. con. by by Rev. N. Smith,	7 00
Madison—Mon. con. by Dea. Calvin Whitcomb,	12 00
Lowville—Stowe's Square, mon. con. by Rev. P. Camp,	5 00
Sherburn—East Society—Female Charitable Society,	12 00
Do. a box of clothing, by Miss Phena Dixon, Treas. estimated at $72 15	
Westmoreland—Mon. con. $24 42—Do. a collection, $28 19, by Rev. Abijah Crane,	52 61
Kingston, U. C.—From Miss Bidwell, a box directed to Mr. Samuel Whitney, missionary, at Waimea, on the island Tauia, one of the Sandwich islands, containing articles of clothing, goods, &c. a present from a number of ladies in Kingston and its vicinity, to Mr. Whitney and the mission family with him at the Sandwich islands.	
Am't in money,	$124 74

ABIJAH THOMAS, *Agent.*

Political.

NEW-YORK LEGISLATURE.

Saturday, April 14.—In the Senate, a large number of bills were read the 3d time and passed. Among others, a bill vesting in the canal board the appointment of engineer of the pump works at Salina.

The Senate refused to concur in the amendment of the House to the bill to settle the boundary line between this state and New-Jersey, fixing the pay of the commissioners at $3, instead of $5, as the bill passed the Senate.

A communication was received from Henry Wheaton, Esq. resigning his office as one of the revisors of the laws.

The committee of the whole took up the bill from the Assembly, to tax non-resident lands for making roads and bridges; and after some debate, rose and reported. [As we do not observe that this bill was afterwards under consideration, it must have been left among the unfinished business.]

In the Assembly, Mr. Granger, from a select committee, reported the Clyde canal bill, complete, with an amendment that no water, except the surplus, should be drawn from the Erie canal, for the use of this. The amendment was adopted, and the bill passed.

The committee of the whole then took up and passed the bill from the Senate, to prevent the sale of tickets in lotteries not authorised by this state.

In the afternoon session, the House receded from their amendment to the bill relative to the boundary line between this state and New-Jersey, fixing the pay of the commissioners. They will therefore receive $5 per day.

The House then went into committee of the whole, on the bill from the Senate, for the relief of Myron Holley. Mr. Eldredge addressed the committee in support of the bill, as did Messrs. A. C. Paige and T. R. Smith. Mr. Speaker opposed it at length. Mr. Foote offered an amendment, to give Mr. Holley his house and lot at Lyons, only. This was lost, and the whole bill then passed, ayes 43, noes 32. The committee rose, the house agreed to their report, and the bill was ordered to a third reading.

Monday, April 16.—In the Senate, a bill directing the adjutant-general to make out, seal and keep a record of all military commissions, was read a 3d time and passed. [These commissions have heretofore been made by the secretary of state.]

The Senate then suspended legislative business, and the court of errors was opened. The court adjourned, to meet again on the 25th day of June, in the city of Albany.

In the Assembly, the bill from the Senate, to prevent the sale of foreign lottery tickets, was read the 3d time and passed. [It has become a law, and takes effect from the 1st of May.]

The bill to restore to Myron Holley, property surrendered by him to the state, was read the 3d time, and the Speaker decided (notwithstanding it had passed the Senate as a majority bill) that it required the assent of two-thirds to pass it into a law.

Mr. Eldredge appealed from the decision, and gave his reasons for thinking it was a majority bill.

Mr. M'Clure said that he had some doubts of this being a two-thirds bill; but on conversing with some of the best informed gentlemen of the Senate, he was satisfied that it is a majority bill. It merely provides for the restoration of property which ought not to have been taken from Mr. H. by the state.

Messrs. T. R. Smith, A. C. Paige and Granger, maintained that it was not a two-third bill, and advocated its passage; and Messrs. L. Smith, Bucklin and Foote, contended that it was a two-third bill, and opposed the passage.

The decision of the Speaker was sustained; ayes 74, noes 29. The question on the passage of the bill was then taken, and the result was—ayes 66, noes 37. So the bill was lost, there not being two-thirds in its favour.

The Governor returned the bill to appoint commissioners to locate and erect a new court-house in Onondaga county, with objections to its becoming a law, on the ground of inexpediency. [The objections were, in substance, that it appeared from the papers submitted to the legislature, that the measure was contrary to the ascertained sense of the county; that it does not appear that the public edifices are in such a ruinous and dilapidated state as to require the immediate erection of new ones; that the influx of population, and the changes consequent on new facilities of communication and trade, may render a location that is proper now, entirely otherwise in a few years; that the bill, instead of leaving the location of the court-house to the board of supervisors, elected by the people, and constituting the county legislature, committed it to strangers from distant counties—which, of all modes that can be devised, is certainly the most objectionable; for who would not consider it a strange arrangement, to call in commissioners from another town to designate a house for town-meetings, or for the legislature of the state to submit the location of the permanent seat of government to a board of commissioners from another state; and that the bill, in one respect, goes even farther than any former precedent, inasmuch as it invests the building commissioners, also named in the bill, with the power of borrowing money for the erection of the buildings, until the taxes become productive, instead of leaving that power with the supervisors.]

After some debate, the question—Shall the bill pass, notwithstanding the objections of the Governor? was taken, and the result was—ayes 62, noes 37. So the bill was lost, there not being two-thirds of the members present in its favour.

The bill to incorporate the Clyde canal company was read the third time and lost; ayes 71, noes 28; such bills requiring the votes of two-thirds of all the members elected (86) in their favour.

The supply bill was then taken up, and the usual appropriations agreed to. An amendment was offered, to pay the postage incurred by the members during the session; but it was lost, and the bill passed.

In the afternoon session, Mr. Bucklin offered a joint resolution, which was unanimously adopted, permitting Myron Holley to keep possession of his house and lot in Lyons, free of rent, till May, 1828. [The Senate concurred.]

The bill for erecting a monument to the memory of Gen. Herkimer, was read the third time and passed.

On motion of Mr. Rhoad, the vote taken in the forenoon on the Onondaga court-house bill, was reconsidered; and the question was again taken, whether it should pass, notwithstanding the objections of the Governor. The result was—ayes 67, noes 34. So the bill was again lost, as it did not receive the votes of two-thirds of the members present.

The attorney-general reported, in pursuance of a resolution, that the acts of justices of the peace, who had exercised their offices in different towns from those in which they were appointed, were void. Whereupon Mr. Cowles, by unanimous consent, introduced a bill to protect justices, other officers and parties, who had acted under such circumstances, from any action for such cause, in cases where no suit had yet been commenced therefor. [This bill afterwards passed both houses, and became a law.]

Tuesday, April 17.—In the Senate, Mr. Haight was elected President *pro tem.* of that body.

A resolution was unanimously adopted, approving of the manner in which the President of the Senate had discharged the duties of the chair; and a letter was received from that officer, expressing his gratitude for this declaration of the Senate's approbation and confidence.

A committee was appointed to wait on the Governor, who reported that his excellency had no further communications to make to the Senate; when the Senate adjourned until the 2d Tuesday in September.

In the Assembly, after disposing of some unimportant business, the usual vote of thanks to the Speaker was passed; to which he made a reply.

The usual committees were then appointed to wait on the Governor and Senate, to inform them that the Assembly was ready to adjourn, and their answers were received; when the Speaker adjourned the house, to meet again on the 2d Tuesday in September next.

The session was closed at about half past 12 o'clock, at noon. [335 laws were passed.]

FOREIGN.

London dates to the 12th of March have been received by the late arrivals.

It was currently reported that Mr. Canning had sent in his resignation. He was again indisposed. Lord Liverpool continued to recover from his illness.

The corn law question was taken up in the House of Commons on the 6th of March. The resolution originally proposed by Mr. Canning, that the ports shall be open for the importation of wheat, when the average price per quarter (8 bushels of 70 lbs.) shall be 60*s.* instead of 70*s.* with a duty of 20*s.* diminishing 2*s.* for every shilling advance in price, was agreed to without a division.

Russia.—The Russian government were making the greatest preparations for vigorously prosecuting the war against Persia.

Spain & Portugal.—Madrid dates of the 22d February state, that several British regiments had been engaged with the Portuguese royalists, and had beaten them. The aid-de-camp of Gen. Clinton was killed in the action.

It was confidently reported that Gen. C. had written home in the strongest terms for reinforcements. The gallant general, it is said, has declared 5000 additional troops to be absolutely necessary.

Greece.—Accounts from Constantinople state, that the news from Greece was still unfavorable to the Porte. Ibrahim had received orders to assist the Seraskier; but doubts were entertained as to his compliance.

The third victory gained by Karaiskaki, is confirmed. The booty taken at Votizza was much more considerable than at first reported. Salona is in the hands of the Greeks. Karaiskaki, after his victories at Arakova and Volizza, where he took 1500 horses, all kinds of ammunition, provisions, &c. surprised and cut to pieces, near Lepanto, a corps of 1000 Turks, who were marching to Salona to relieve that place. Part of K.'s troops are to be sent to the army of Eleusis. Two hundred Peloponesians have already repaired thither; and 2000 men, under Col. Gordon and Petromicaly, are going by sea to the Pirceus, escorted by the American frigate, commanded by Miaulis. All these forces, united, are simultaneously to attack Redschid Pacha, who has approached Athens, from which he had retired in consequence of the victory of Arakova; thus giving Col. Fabvier an opportunity to enter the Acropolis with ammunition and provisions.

Accounts had been received at Pisa, that two vessels laden with provisions were at Petala, waiting orders from Karaiskaki; and that Makry had made himself master of Stamnias, near Missolonghi.

These favorable circumstances, says a letter to the Geneva Greek committee, prove how useful our consignments of provisions have been, since the Greeks have thereby been enabled to resume offensive operations.

A London paper of the 7th ult. says:—"No intelligence has yet been received of the arrival of Lord Cochrane in Greece; but it is fully expected that he has, ere now, engaged in the contest. It appears by the private advices from Napoli to-day, that the influence of money has obtained supplies from England, not only for the Greeks, but likewise for their oppressors. A British vessel, filled with warlike stores, and intended for the Pacha of Egypt, was taken by the Greek squadron on the 3d ult. and carried into Napoli."

A letter from Symrna, dated Feb. 1. received in Boston, says, "Accounts from Constantinople represent things as far from tranquil. The executions continue daily. At Adrianople, also, seventy of the most wealthy and respectable Turks have been decapitated, without any reason being assigned."

Waverly Novels.—Sir Walter Scott has confessed himself to be the entire and soul author of the Waverly novels. The secret was directly and finally divulged at the Edinburgh theatrical fund dinner, on the 27th of February. Sir W. declared, that "there was not a single word in these novels, except some quotations, nor a suggestion made, which was not his own, or derived from his own reading."

Mr. Hume calculated lately, in the British House of Commons, that the amount of the sums of the British pension list, paid to the different junior branches of the royal family, was 234,000 pounds sterling, in addition to the £1,200,000 for the King.

A most sentimental match is about to take place in Germany. A prince, who was married to a daughter of a late prime minister, has obtained a divorce, in order that he may espouse her sable majesty, the widow of Christophe, King of Hayti.

Kires in Canton.—By the ship Nautilus, at Boston, we learn, says the N.Y. Gazette, that there have been two fires in Canton. The first took place in October, and destroyed from four to five hundred houses at the French Folly.—The second was in November, in about the same place where there was a fire some years since, and consumed 700 houses. No American or English property was destroyed.

Contributions for the Greeks in Europe.—We have had before us for some time, a notice of the address published by the Paris committee, to all the friends of Greece, with the interesting statements by which it is accompanied. It furnishes an account of their exertions, and of the generous co-operation of the public, which is highly honourable to that country, and must be gratifying and encouraging to our own. It is with double pleasure we publish the leading facts, since a similar spirit has been awakened among us.

During the two years 1825 and 1826, 1,472,544 francs were contributed—equal to about $290,000. The amount expended in the same time was 1,217,055 francs, which leaves 254,589 in the treasury.

Notwithstanding this large amount, and the fact that contributions have been repeated in many places, the spirit by which they are produced seems to be increasing, instead of declining, and the supply is not only becoming more abundant, but assumes a permanent character. —*N.Y. D. Advertiser.*

DOMESTIC.

The Canal Law, passed by the Legislature a few days since, will introduce a new, and, it is said, an improved system for the collection of tolls, intended to save both labour and expense. Among other things it requires all boats to have their names painted on some conspicuous part, in letters at least four inches long. The owners of boats belonging to the state, must subscribe and deliver a certificate to some collector, to be sent to the comptroller to be registered. It is to contain the name of the boat, &c. The person having charge of a boat from out of the state, is to be considered the owner. The name of the boat is not to be changed without the consent of the commissioners. Lists of passengers are also to be furnished. The bill provides funds for the completion of the Oswego canal, and the Cayuga and Seneca canal.

Damage to the Canal.—Several hundred yards of the bank of the canal near the junction with the Tonawanta creek, gave way last week, which will retard the navigation ten or twelve days, at this point.—*Buffalo Journal, 17th inst.*

It is stated in the Albany Daily Advertiser, of Saturday last, that the navigation of the eastern section of the canal would commence yesterday.

Appointment by the Governor.—The Governor has appointed *John C. Spencer*, one of the revisors of the laws of this state, in place of Henry Wheaton, resigned. We know not where a better selection could have been made within the whole range of the bar of the state.—*Alb. D. Adv.*

Deaths by Poison.—The Little Falls People's Friend, of the 18th inst. mentions that a daughter of Isaac Smith, of Manheim, aged 5 years, and her two cousins, a daughter and a son of Mr. Adam Timmerman, Jun. the former about 6, and the latter about 4 years old, were all three brought to an awful and untimely death, by eating the roots of that inveterate poison, the "*Cicuta Aquatica*," or *Water Hemlock*; but more commonly known by the names of *Bastard Sicily*, or *Muskrat Root*. This root is not unpleasant to the taste, and almost every spring we hear of the death of children from eating it.

On Wednesday last, the steam-boat New Philadelphia made her trip from Albany to New-York, in 11 hours and 5 minutes.

The Pennsylvania canal bill, which lately passed both houses of the legislature, has received the signature of the governor, and thus become a law. It authorises surveys and examinations of numerous canal and railway routes, in different parts of the state, and to put some of them under contract. Among the latter are three routes leading northward from the two sections of the Pennsylvania canal, and the canal along the Delaware, on condition that the expense of the latter shall not exceed $10,000 a mile. The bill includes an appropriation of $1,200,000 this year, to defray the expenses to be incurred.

Lotteries.—The postmaster-general has contributed his mite to checking what is doubtless a growing evil in this country, by forbidding any deputy postmaster keeping a lottery office, being concerned in selling tickets, or franking lottery schemes, tickets, or advertisements, on penalties for each and every infraction of this rule, contained in his last circular instructions. A great facility in the lottery operations is thus very properly cut off to a considerable number of dealers in the business.—*Phila. Gaz.*

Law Decision.—In an action brought by the receivers of the Greene county bank against the drawer of a promissory note, the latter endeavoured to establish a set-off for a like amount held by him in the bills of that bank. Judge Edwards decided that it could not be admitted, because the holder of the bills had not demanded payment at the counter of the bank previous to the appointment of the receivers.

At the Genesee oyer and terminer, held at Batavia week before last, an indictment was tried, against Jesse French, Roswell Wilcox, James Hurlburt, and James Ganson, for a riot, and the false imprisonment of David C. Miller, (known as the "Batavia outrage.") The defendants, excepting Ganson, were convicted, and sentenced to imprisonment, one for three months, one for six months, and the other for one year.

Abolition of Slavery.—The law for the abolition of slavery in the state of New-York, coming into force on the 4th July ensuing, a meeting of the descendants of Africans has been held in Albany, where, on motion of Rev. Mr. PAUL, a resolve passed to express the gratitude of the Africans to Almighty God, by a public celebration. But as the *whites* celebrate *their* independence on the 4th, the Africans have chosen the 5th.

A society to aid in the abolition of African slavery has been formed in Smithfield, Ohio.

Within about three weeks, accounts have been received at the office of the Genius of Universal Emancipation of the formation of *twelve* new associations, upon the plan of the Anti-slavery Society of Maryland.

That part of the odious law of Maryland which authorised the immediate sale, out of the state, of coloured persons convicted of petty criminal offences, has, to the honor of the Legislature, been repealed.

Gold and silver were coined in England during the last year, to the value of 6 millions of pounds sterling, or $28,860,000. Since the establishment of the government of the United States, not above $23,000,000 have been coined in this country.

The Rochester Telegraph, published by Messrs. Weed & Martin, has become a daily paper. The *Rochester Daily Advertiser*, commenced about six months ago, on a small sheet, is soon to be enlarged to a sheet "equal in size to any paper in the western country."

Boston Athenæum.—The North American Review states, that the number of volumes now at this institution, with those daily expected, is about 23,000; and the number of ancient and modern medals and coins 13,437, many of which are very rare and valuable. The present property of the Athenæum, in books, building, &c. exceeds $100,000. The building cost upwards of $13,000.

A Caution.—Week before last, a drove of cattle was driven to Mr. H. Baxter's, in Fishkill. While there, an ox belonging to the drove sickened and died. Mr. Baxter assisted in skinning it, in the course of which he cut one of his fingers slightly. Shortly afterwards he was taken sick, and died with every appearance of having been poisoned. In the course of his illness he was seen by two respectable medical men, who had no doubt of his illness being occasioned by poison imbibed into his system from the ox, through the wound on his finger. It is stated in confirmation of this opinion, that as many as a dozen hogs which ate of the ox's carcass, died shortly after.—*Poughkeepsie Jour.*

Shocking Depravity!—A man who we are informed had long been considered a respectable inhabitant of Chazy, was committed to jail in this village on Thursday last, (5th inst.) charged with the horrid crimes of having seduced an *own sister of his wife*, and murdered the child at the time of its birth, on Sunday night or Monday morning last. After long and diligent search, the child was found in the little Chazy river, about a mile above the mill pond, in which he said he had thrown it, with a stone weighing about ten pounds attached to it!! We forbear comment; and delicacy for the already too deeply wounded feelings of the connections induces us not to mention names.—*Plattsburgh Rep.*

Berkshire School.—A circular states, that Professor C. Dewey, of Williams College, is the principal of this promising and important institution; and that a course of instruction of the most improved and liberal character will be pursued. It opens next June.

The Albany and New-York Greek committee have chartered the fine coppered ship Six Brothers, Capt. Lee, to proceed to Napoli di Romania, with a cargo of provisions and clothing for the distressed Greeks.

Isaac B. Desha, charged with murder, in Kentucky, has been required to enter into new recognisance to appear in June next. An attempt was made to get him discharged.

Intemperance.—At a meeting of the Mechanics' Society of New-Haven, Conn. called for the express purpose, the following resolutions were adopted:—

"*Resolved*, That we will co-operate with the public authorities, or any other association of men whose object is the suppression of intemperance, by any lawful means in our power.

"*Resolved*, That we will not permit ardent spirits to be drank in our respective establishments, and that we will not employ or countenance, directly or indirectly, those who make an improper use of the same."

In the borough of Reading (Penn.) there were guaged last year, 5,868,315 gallons of rye and apple whiskey!!

WESTERN EDUCATION SOCIETY.

The annual meeting of this Society will be holden at Utica, on Wednesday the 2d day of May next. A discourse will be delivered by Rev. Mr. Crane, of Westmoreland. Public exercises to commence at 11 o'clock, A. M. The Directors will meet on Tuesday preceding, at 3 o'clock, P. M. at the session room of the 2d Presbyterian Church. *April* 24, 1827.

WESTERN DOMESTIC MISSIONARY SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be held in the first presbyterian church of Utica on the first Thursday of May next, at 7 o'clock, P. M. The officers and members of the Society, the Clergy, and all who feel an interest in promoting the cause of Domestic Missions, are respectfully requested to attend said meeting.

J. F. SCHERMERHORN,
Cor. Sec. of the W. D. M. Soc.

HAMILTON COLLEGE.

A stated meeting of the *Trustees of Hamilton College* will be holden at the College-Hall, on Tuesday the 8th day of May next, at 10 o'clock, A. M. The interests of the College require a *punctual* attendance of the Board.
April 16, 1827.

CONCERT.

A Concert of SACRED MUSIC will be holden at Dr. Norton's church, Clinton, on the 8th of May, commencing precisely at half after six o'clock. Mr. THOMAS HASTINGS, and others of superior musical acquirements, are engaged to assist in the performances. An Address may be expected on the occasion, from a neighbouring clergyman. *Clinton, April* 21, 1827.

ORDINATIONS.

Ordained in New-Ipswich, N. H. Feb. 28th, over the congregational church and society, Rev. *Charles Walker*. Sermon by Rev. Dr. Woods, of Andover.

In Boscawen, East Parish, N. H. Mr. *Caleb Burbank*, to the work of an evangelist.

DEATHS.

In Sangerfield, on the 5th inst. Mr. *Oliver Agar*, aged about 65. Mrs. *Emily Rugg*, wife of Mr. Samuel S. Rugg, aged 19.

In Shrewsbury, N. J. on the 1st instant, Mr. *Hugh White*, late of Whitesborough, after an illness of two weeks, aged 65.

In Batavia, on the 12th inst. *Charles Bingham*, Esq. aged 36.

In Prince Edward co. Va. the Rev. *Matthew Lyle*, in the 60th year of his age. He had been 32 years pastor of the congregations of Briery and Buffalo.

In Norwich, Vt. on the 8th inst. Mrs. *Martha Howes*, wife of Deacon Joseph Howes, aged 74.

Children's Friend,

Published at Albany, by the New-York State Branch of the American Tract Society.

THE postage on this publication is now reduced to 3–4 of a cent under 100 miles—1 1–4 cents over 100 miles.

TERMS.

1. A No. containing 32 pages 32mo. will be published monthly.

2. From 1 to 5 copies, 37 1–2 cents a year: From 5 to 20 do. 30 cts. a year: From 20 copies upwards, 25 cents a year; payable in advance. If not paid in advance, the price will be—From 1 to 5 copies, 50 cts. a year: From 5 to 20 do. 37 1–2 cts. a year: From 20 copies upwards, 30 cts. a year.

New-York Tract Magazine,

PUBLISHED by the same, and containing 12 pages 12mo. in each monthly No. on the same terms as the Children's Friend.

Orders to be addressed to EBENEZER WATSON, *the Corresponding Secretary.*
Albany, April 20, 1827.

HAZEN'S
Patent Window Blinds.

B. S. LYMAN, at No. 34, Genesee-street, has just received a large quantity of the above INSIDE BLINDS, to sell for the Patentee, at reduced prices. Those who may wish to furnish themselves with a neat, cheap and durable article for their windows, will please call and examine them, and they will be satisfied of their superiority over any article of the kind.
Utica, April 17, 1827. 16w8

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. GALE and Mr. PELATIAH RAWSON, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm-house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind are springing up in New-England; and if successful, they must deservedly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.
Whitesboro', April 24, 1827. 17w6

Utica Female Seminary.

THE third quarter of the Female Seminary, under the care of Rev. JASON ALLEN, will commence on the 14th of May. Instruction will be given in all the branches usually taught in such institutions.

We the undersigned, being personally acquainted with Mr. & Mrs. ALLEN, do not hesitate to recommend their Boarding-School to public patronage. The success which has attended their efforts during the short period their Seminary has been open, is such as to warrant the expectation that they will receive considerable addition to the number of their Pupils, and become highly useful in their station. Parents and Guardians, who may see fit to commit Young Ladies to their care, as boarders in their family, or merely as attendants at their school, may we think rest assured that no attention will be wanting to promote their moral and intellectual improvement. S. W. BRACE,
S. C. AIKIN,
J. F. SCHERMERHORN.
Utica, April 18, 1827. 17w3

Clinton Female Seminary.

THE summer term of this Institution will commence the 24th of May next. The School is still under the direction of the Misses ROYCE and Miss L. FISH. Terms as usual. Music continues to be taught by Miss Eliza S. Mitchell, of New-York. Tuition, with the use of the Piano, exclusive of other branches, $12 per quarter. A course of Botanical Lectures is expected the ensuing Summer. 19w6
Clinton, Oneida co. April 21, 1827.

Mr. Finney's Sermon.

A SERMON, preached in the Presbyterian church in Troy, on the 4th of March last, by Rev. C. G. FINNEY, from Amos, iii. 3—"Can two walk together, except they be agreed?" Just received and for sale at the Book-store of HASTINGS & TRACY.
Utica, April 24, 1827.

Select English School.

THE Subscriber will open a SCHOOL in the room adjoining Mr. *Charles Bartlett's* school-room, on the first of May next. Those who wish for information concerning his ability to instruct, or his terms of tuition, are referred to Mr. CHARLES BARTLETT.
NEWTON BARTLETT.
N. B.—Number of scholars not to exceed 25.
Utica, April 27, 1827. 16

NEW GOODS.
NO. 106.
Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.
Utica, April 10, 1827. 15

NEW GOODS.
No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.
OREN CLARK.
Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

OTIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.
Utica, Jan. 1, 1827. 1

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

DEATH A SOLEMN HOUR.

BY MRS. HEMANS.

"In the pride
Of youth and health, by sufferings yet untried,
We talk of death, as something which 't were sweet
In glory's arms exultingly to meet;
A closing triumph, a majestic scene,
Where gazing nations watch the hero's mien,
As undismay'd amidst the tears of all,
He folds his mantle regally to fall!

"Hush, fond enthusiast! still obscure & lone,
Yet not less terrible, because unknown,
Is the last hour of thousands; they retire
From life's throng'd path, unnotic'd to expire,
As the light leaf, whose fall to ruin bears
Some trembling insect's little world of cares,
Descends in silence; while around waves on
The mighty forest, reckless what is gone!
Such is man's doom; and, ere an hour be flown,
Start not, thou trifler! such may be thine own."

CHARACTER OF EMPHASIS.

Emphasis, as applied to sacred music, has seldom been properly defined, or illustrated. To say that it is a stress of voice, &c. is saying too little on the one hand; and on the other, what may not always hold true.

In the generality of cases, perhaps, some kind of stress is required to every emphatical word in a psalm or hymn, as indispensable to the expression of sentiment; but instances frequently occur, where a word or phrase, which is emphatical, should be struck feebly or faintly, as if it were "too big for utterance." The following line shows an instance of the kind:—

"He *died;* and in that dreadful night."

This line, also:—

"The Lord of Glory *dies for men.*"

Here the word *dies* requires a subdued tone; and the word *men* a tone reduced almost to a whisper. Yet this effect is totally distinct from that kind of careless, feeble manner of sustaining a sound, which is common among singers, and equally so from that certain kind of mechanical formality which is sometimes witnessed in the vocalist. It is what is frequently seen in the orator, whose occasional whispers are marked with peculiar feeling and expression. This kind of emphasis, important as it is in skilful hands, should not be attempted by the ignorant, or by those who are deficient in sensibility.

But where the emphasis requires strength of tone, there should also be a considerable variety in manner. A sound, loud at the instant of its commencement, and rapidly diminished, is proper to the expression of joyous emotions. A sound, which, on the contrary, is struck gently, rapidly increased, and abruptly terminated, is used in passages of boasting or burlesque;* while a sound which is commenced scarcely above a whisper, rapidly increased, and then as rapidly diminished, till reduced to its first state, is eminently expressive of grief or distress. These three kinds of emphasis are endlessly diversified, by the different degrees, characters and classes of emotion; and though it is impossible to describe them in words, or represent them in characters to the eye, they are easily perceived in the vocalist who has real sensibility, and are sure to touch the strings of feeling in the bosom of the hearer.

In singing, as in speaking, affectation of feeling is disgusting in the extreme. Let the vocalist, who is not deficient in his art, study closely the character of the words which are given him; let him fully drink in the sentiment they are intended to convey; and then he will be likely, without much effort or care, to employ the required emphasis.

* These emotions have no proper place in psalmody, though the following lines require an emphasis similar to the one we are here describing:—

"The powers of hell are captive led,
"Dragg'd to the portals of the sky."

From the Troy Review.

FORMALITY IN PUBLIC WORSHIP.

To draw nigh to God with the lips, when the heart is far from him, is represented in scripture as a sin of an awfully aggravated character, and they who practice it are uniformly denominated hypocrites. Christians have reason to fear that many of their prayers are but lip service; and they are therefore required to live in a state of continual watchfulness, lest their lamps should go out when they have no oil in their vessels. God requires the devotion of the heart to his service; and if, while our affections are clinging to the things of time and sense, we attempt to satisfy our consciences with the external acts of obedience, we are doubtless guilty of solemn mockery. But prayer is not the only duty, in the performance of which we are in danger of mocking God. The command, "Give me thy heart," follows us into every transaction of our lives, and will follow us to the bar of solemn judgment. It cannot, then, be improper to inquire into our exercises, while we attempt to celebrate the praises of God in the praises of his saints; and, in doing this, we may be permitted to apply the same reasoning to this duty as we do to others.

By the introduction of music into the offices of public worship, two objects are proposed, viz: The excitement of devout feeling, and the expression of the emotions of the heart. If music is not designed to excite and kindle the affections, why should we sing at all? God looks at the heart, and not to the song. Sacred music is, undoubtedly, among the means of grace, and its effect should be felt and rightly appreciated.

Taking this view of the design of singing, let us look, for one moment, at the sad effects of this exercise in our churches. In those churches where cultivation is neglected on the plea of inutility, we should naturally expect that a deep tone of ardent devotion would pervade the assembly, whenever Christians were humble enough to disregard the manner, in order to enjoy a greater freedom of the affections, and of the desires and aspirations of their hearts. It would be natural to draw this inference, because they absolutely make this profession the ground of action. Let us, then, look at the facts. Such churches will not support a choir, but leave this part of worship in the hands of a precentor and of the congregation at large. In nine cases out of ten, the precentor is employed solely because he will work cheap, and be governed by the whims of the multitude. Is he pious? No, he makes no pretensions to piety. Does he understand his business? No, he cannot understand the simplest principles of the art. What, then, are his qualifications? Why, he has the lungs of a Stentor, and can out-bellow the whole congregation. By the aid of a *pitchpipe* he can commence a tune alone, and can brave the intolerable confusion that is about to follow. Now let us look at the congregation. Are they devoutly engaged in the worship of that Being who has styled himself a God of order? We cannot judge the heart; but look at the pastor. He is, perhaps, reading his sermon, or looking for his text. He takes no interest in the songs of Zion. The elders you will sometimes see, collecting the penny contribution of the assembly, and jingling the copper. But these are officers—let us look at the great mass of worshippers. As the plate goes round, each one must lay down his book, move the foot-stool, take out his pocket-book, and if he has no small money, he must detain the tax-gatherer till he can borrow some of his neighbors, or perhaps exchange a bank bill for sixpences and cents; and others will take this opportunity to remove their seats or exchange their position. Such scenes as this may be witnessed almost every Sabbath in our large cities, as well as in our country congregations. Can any one suppose that such performances are the expression of heartfelt devotion? The supposition is preposterous. While they draw nigh to God with their lips in a song of praise, their hearts, and hands, and thoughts are engaged in some other business. Is not this solemn mockery?

In some other places, the singing is intrusted to a choir composed of the young and thoughtless. Music is here cultivated, not as a means of grace, or of exciting feeling, but a sensual amusement. It has nothing to do with the heart. New and popular tunes, transferred, perhaps, from the theatre, or compounded of the shreds & patches of Scotch ballad-music, must be introduced, without regard to adaptation or decency, and performed with all the flourishes and graces of secular performers. While the choir are singing, we may see the whole congregation gazing at the performers with muteastonishment; and this will stimulate them to enact still greater absurdities. They seek the applause of men, and verily they have their reward. Yet there can be little, if any, of the deep, and glowing, and holy ardour of devotion which God requires. Here, then, is solemn mockery, and that, too, when the greatest pretensions to taste and science are proclaimed even upon the house-tops.

It is in vain for Christians to deny that such things exist in our churches; for they occur Sabbath after Sabbath, and year after year, and have become so common as almost to cease to excite attention. When will it be time to commence the work of reformation?

Miscellaneous.

From the Boston Recorder & Telegraph.

RELIGIOUS ZEAL.

MESSRS. EDITORS—I frequently hear that in places where there is a special revival of religion, many things are said and done by ministers and private Christians, which are in a high degree censurable. I am grieved to find that many professed friends of evangelical piety are disposed to repeat such reports, with the full persuasion that those concerning whom they are related are *imprudent* and enthusiastic. Now I wish to present to your readers, a few reasons why the mouths and ears of *Christians* should be forever closed respecting reports of this nature. And first—if they are true, it is injurious to themselves and to the interests of religion to repeat them. It naturally leads them to justify their own criminal sloth and indifference in the service of their Master, and tends to prejudice others against revivals of religion, without which sinners are seldom converted to God.

But to suppose, in general, that in nine cases out of ten there is any justifiable ground for these reports, is admitting too much. For, secondly, they are exceedingly gratifying to every unrenewed heart, which the bible declares is enmity against God. Hence, the least deviation from what the world calls prudence will probably be exaggerated, and most certainly will, by being repeated by different individuals remote from the place of its occurrence and from each other. But this is not all—few can be ignorant of the many devices of men to hush the accusations of conscience; and it is a fact, for which I leave your readers to account as they please, that a man can in no way so easily and so effectually quell a troubled conscience, as by misrepresenting what has proved the "sword of the Spirit" to his own soul, whether it be the language or conduct of Christians. Those who have been conversant with revivals of religion have often had occasion to weep in view of this fact. Doubtless this is the origin of a majority of those disgraceful reports which are often circulated and believed, even by many professing Christians, respecting those who count the reproach of Christ greater riches than the esteem of an ungodly world. If your readers will just turn to Matt. xxii, 15, xxvi, 61, and to Acts xxi, 28, xxiv, 5, 9, they will find that this is no new thing under the sun; and having read these passages and many others of the same import, they may safely infer that those preachers who have had no such reports circulated respecting them have not yet learned to preach the gospel as Christ and Paul preached it.

Again—Christians should not believe that those who are zealously engaged in religion are *imprudent*, because some other Christians affirm it, nor even because they themselves, having seen them, are disposed to think so. For they may be in a state of criminal stupidity and religious declension, and if so, they are absolutely incompetent to judge in this case. Judging from the opinions of many professing Christians, respecting christian zeal and prudence, I cannot doubt, that if Paul should again appear on earth, and preach the gospel with that plainness, simplicity, and zeal, which once made it to some foolishness, but to others the power of God, they would say, "thou art beside thyself." Such persons cannot tell how they themselves would act and speak, did they habitually have, by faith, so near and distinct a view of eternal scenes, that they were disposed, like Paul, to "warn every man night and day, with tears," and did they, by their conduct, convince all around them that they "counted all things but loss, for the excellency of the knowledge of Christ."

But further—Christians of the present age are accustomed to form their opinions, and regulate their conduct according to the principles of worldly policy and prudence. Hence arise many of the censures, to which those persons expose themselves, who constantly bear in mind, that "the wisdom of this world is foolishness with God." This is a point on which I might dilate at some length; but I forbear, hoping that some of your readers, who have more of the spirit of Paul, will express their views on this subject, so intimately connected with the progress of evangelical religion. I will, however, just notice an important practical distinction between the wisdom of this world and christian prudence, which is generally almost entirely overlooked. The wisdom of the world says, in regard to christian conduct, what will such and such persons think and say, if I do this or that. It hesitates to adopt such and such measures, for the salvation of the souls of men, through fear that they will not succeed, or that the world will think strangely of it, or that it will incur the charge of enthusiasm.

Christian prudence, on the contrary, consults what will be most likely to awaken the conscience, and lead men to inquire what they must do to be saved, fearless of reproach, and confiding implicitly in God for success. If the world sneer and deride, or if lukewarm Christians think it *imprudence*, it boldly exclaims, "whether I ought to obey God rather than men, judge ye." Here is the great secret of the success of Whitefield's labours, and of the labours of a few kindred spirits, who have since, like him, been willing to suffer reproach for Christ's sake.

I will close these remarks, by observing, that if any one can credit any reports detrimental to the interests of religion, or disreputable to those who are seeking to promote them, or can repeat them, without heartfelt grief, he has reason to fear that his love to God and his people is "in *word* only."

HERCULANEUM AND POMPEII.

An eruption of Vesuvius, in the 76th of the christian era, buried these cities in ruins and destroyed their inhabitants. So completely were they overwhelmed, that for 1600 years, their precise situations were unknown, and over the former was built the modern town of Portici. The remains of antiquity, discovered by excavations, are much more numerous and valuable in Herculaneum than in Pompeii, although the former was destroyed by lava and pumice stones, and the latter by a shower of ashes. This is doubtless owing to the fact, that the covering of Herculaneum is fifty feet in depth, and so solid as to be impervious to air. A recent traveller in Italy states, that the museum at Naples is crowded with statues, paintings, instruments of art, manuscripts, cooking utensils, &c. found in these buried towns. The MSS. are mostly written in Greek, and generally legible, but so fragile that no complete work can be obtained from them. Balances, weights, measures, phials, mirrors of polished steel, lamps innumerable, door locks, ropes, bread, wheat, beans, and numerous other articles, are also exhibited. The household utensils are elegantly made of brass, and plated on the inner side. The statues and paintings show, says the writer, that notions of modesty and delicacy very different from those of the present day, prevailed among the inhabitants. In the whole collection he saw but two small knives and one fork, and thinks it reasonable to infer, that the "world's proud masters," with their greasy *togas*, were not only unacquainted with the use of linen, but were so barbarous as to feed themselves without much aid from these necessary appendages of the table.—Cicero and Cæsar, he imagines, would not pass for men of refined manners or habits, among the present inhabitants of Europe. In no part of Italy has nature been so active in destroying the works of man, and changing the features of the landscape, as in the vicinity of these places. The Lucrine lake, which formed an excellent harbour in the time of Cæsar, is now a shallow pool. The lake of Argano is not mentioned by the ancient writers, and has been doubtless formed by some dreadful convulsion of the earth. Astroni, a mountain near it, has been half destroyed by a volcano; the top of it has sunk, and the interior filled with wood and water. During the eruptions which occurred in 1538, a mountain 400 feet high suddenly rose from middle of the Lucrine lake. There is a continual commotion below the surface of the ground, which, during thunder storms and hurricanes, excites the most fearful apprehensions among the inhabitants.—Many places, so much frequented and extolled by the ancient Romans, are now desolate; but the remains of palaces, theatres, temples, &c. prove how gay and populous they once were. Near the promontory of Misenum, is a small lake, which communicates with the sea, and is pointed out as the *Styx* of the ancients. A boy who guides travellers over these ruins, informs them with great seriousness, that a man named Charon formerly ferried thousands over it to the Elysian fields, but that he died long since! A few solitary houses, occupied by ignorant, superstitious and half-naked peasants, are scattered along the shore.

WISDOM OF THE CREATOR.

What inextricable confusion must the world have been in, but for the variety which we find to obtain in the faces, the voices, and the handwritings of men! No security of person, of possession between man and man, no distinction between good and bad, friends and foes, father and child, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, every man's face can distinguish him in the light, his voice in the dark, and his handwriting can speak for him, tho' absent, and be his witness to all generations. Did this happen by chance? or is it not a manifest, as well as an admirable indication of a divine superintendence?—*Horne.*

GILDON.

Charles Gildon, author of a book called the Oracles of Reason, 'was convinced of the fallacy of his own arguments against religion, and the danger of his situation, by reading Leslie's Short Method with a Deist. He afterwards wrote a defence of revealed religion, entitled The Deist's Manual, and died in the christian faith.

The man who neither gives in charity, nor enjoys his wealth, which every day increases, breathes, indeed, like the bellows of a smith; but he cannot be said to live.

Men think that the greatest content lieth in *having* their wills; when indeed it lieth in *crossing*, *mortifying* and *subduing* their wills to the will of God.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the southwest part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street across said Broad street to Genesee street, as required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected. it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon. viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBURN, *Collector.*

Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.